THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

A man lives by believing something; not by debating and arguing about many things.—CARLYLE.

No. 39, Vol. LXVIII. Thursday, September 27, 1906. Price One Penny.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

DELIVERED IN FINSBURY TOWN HALL, LONDON, ON THE EVENING OF AUGUST 26TH, 1906.

IT is a pleasure to me to listen to the testimonies of our young men. It is a simple thing for a young man to arise, as our boys have done this afternoon, and to testify to his knowledge of the divine mission of the Son of God, and of the divine mission of Joseph the Prophet. We do not have to be especially learned in relation to these principles in order for us to bear testimony to them; for if we know but one, if we understand thoroughly simply one principle of the Gospel of Jesus, we can certainly testify that that one principle is true. If we know but two or three, or just a few, of the first principles of the Gospel, we can easily testify, and have a right to do it—it is perfectly consistent to do it—that we know, so far as we understand these principles, that they are right, that they are true, that they are good. Now, any principle that is calculated in its nature to purify our thoughts, our hearts, our lives; if there is any principle in the world that is calculated to make us better than we are, if we can receive it, or do receive it, that principle is a part of the Gospel of Jesus Christ, whether it be learned from the Elders, from the Bible, the Book of Mormon, Doctrine and Covenants, or Pearl of Great Price. It makes no difference. All truth belongs to the Gospel. In other words, the Gospel of Jesus Christ embraces all truth essential to the interests or the good of the world. It embraces all truth in connection with our faith in God and His word and His promises. It embraces all scientific truth, all mechanical truth, all mathematical truth; indeed, the Gospel of Jesus Christ embraces all truth in the heavens and on the earth,

whether it applies to man or to beast, or to the mineral kingdom or to the vegetable kingdom, or to any other that exists here in the world; so that when we come to understand a little about what the Gospel of Jesus Christ is we cannot go amiss. If we know good, if we know that which is right, if we understand that which is pure and acceptable, if we understand that which will make us better in any way or that will accomplish more good to ourselves or to those with whom we are associated in the world, whether we know it or not, it is a part of God's truth or the Gospel of Jesus Christ; for its tendency is to ennoble man and make him better.

Now, I have sometimes said, and I will say it here to-night, that to be a Latter-day Saint in very deed is to be one of the best of God's people or children in the world. A man cannot be a good Latter-day Saint and cheat his neighbor. He cannot be a good Latter-day Saint and lie or steal or take advantage of his brother or his fellow-beings. A man cannot be a right good up-and-down Latter-day Saint and be a bad citizen. He cannot be such, because a good Latter-day Saint will be a good citizen, no matter whether he be a subject of Great Britain, the United States, Holland, Germany or any other country in the world. If he be a good Latter-day Saint he is bound to be a good citizen of the land which gave him birth or which he has adopted as his home. A man cannot be a good Latter-day Saint and not be a good husband, because a good Latter-day Saint makes a good husband, and a woman cannot be a good Latter-day Saint and not be a good wife. It is impossible, because so far as she lacks being a good wife she lacks just that much of knowing what the Gospel teaches. A citizen of God's kingdom should stand foremost among the best of God's people throughout all the world. Now, therefore, when you hear of a man denying the faith, denying the Gospel in any way, when you see a man that has not the spirit of testimony in his heart and a knowledge of the divinity of these principles, you can set it down at once that he is not a thorough Latter-day Saint. He is lacking in understanding, he is lacking in his character in some respect or he would not have doubts in regard to the divine mission of him whom God chose in his childhood to lay the foundation of the great work which is to usher in the dispensation of the fullness of times, and to consummate God's work in the earth. Now, my brethren and sisters, when these young men say they know that Joseph Smith was a prophet of God, and that Brigham Young was a prophet of God and an inspired man, they speak the truth. They can say absolutely that they know from the facts and from the knowledge that they have of the facts that Joseph Smith was an innocent, unpretending, humble man, and that he was not an impostor; that he taught principles of righteousness, principles which the people of the world have fought most persistently for more than seventy years, with the full determination in their hearts to overthrow the work of God and to destroy it from off the face of the earth. And all their efforts have ended in bringing us more prominently before the world, and causing us to be known. In this way the wrath of our enemies has been made by the over-ruling providence of God to serve His purpose and to frustrate the very purpose that the enemies of the Church had in view, and accomplish the end which God had in view.

Now I can testify to you, my brethren and sisters and friends, that I know

that Joseph Smith was a good man. I know that he was not guilty of any crime. I know that the greatest crime that Joseph Smith was guilty of was the crime of confessing the great fact that he had heard the voice of God and the voice of His Son Jesus Christ, speaking to him in his childhood; that he saw those heavenly Beings standing above him in the air in the woods where he went out to pray. That is the worst crime he committed, and the world has held it against him. He testified that he had heard the voice of the Son of God declaring unto him that the Gospel of Jesus Christ was to be restored in its fullness; that the holy Priesthood was again to be restored to the earth in all its power; that all the sects of the day were wrong and had gone astray, for they worshipped God with their lips while their hearts were far from Him; that they taught for doctrine the commandments of men, and had but a form of Godliness and denied the power thereof. It was a crime, it was said, for Joseph Smith to receive a message of this kind and declare it to the world, but when you come to read the history of the world; when you come to test the doctrines of the churches of the world, when you come to weigh them in the balance against the teachings of Jesus Christ and the principles of the Gospel which He inculcated in the world, and the path that He set before all men when He was in the flesh, then you can easily see that that which was declared to the Prophet Joseph Smith in his boyhood was indeed the truth, although Joseph did not dream that such a thing could be. Yet it is hard to convince people in the world that they have not the true Gospel of Christ. They have many things that are good. It is good to believe in the Lord Jesus Christ, but belief in the Lord Jesus Christ is not sufficient. They do not understand that. They do not accept that, for they teach to-day the doctrine that if a man commits murder, if he is guilty of all the crimes known in the catalogue of crimes, the punishment of which is death, and he goes upon the scaffold with the rope around his neck, and when he is about to be launched into eternity, if he will only believe in and confess Christ his soul will be ushered directly into the presence of God and he will be saved. That doctrine is taught by professed teachers of the Gospel. Now there is no such doctrine as that in the Bible; there is no such doctrine as that taught in the Book of Mormon or in the Doctrine and Covenants.

But many people will point to the thief on the cross and say, "Where did he go?" Why Jesus Himself said to Mary, who met Him at the tomb after He had risen from the dead, "Touch me not, for I am not yet ascended to My Father." Where had He been? He had been where the thief went. Where was he? In the prison house, in hell, in the place for criminals. That is where Christ had been. He had been there to fulfill the prophecies of the prophets. He went there to proclaim liberty to the captives, and to teach the Gospel to them that they might learn the truth and live according to God in the spirit, and have the Gospel taught to them the same as if they were in the flesh. There is no such Gospel taught in the Bible that the thieves on the cross, the malefactors who were crucified with Christ, went to heaven and were exalted. Nothing of the kind. They did not go there, and it is a false doctrine to teach that we can get into heaven by simply confessing and believing in the Lord Jesus Christ; although that is good as far as it goes, for it is the

name of Christ that is given by which mankind can be saved, and there is no other name given under heaven by which men can be saved. It is good to believe on the Lord Jesus Christ, but that is not all. That alone will not do. What else is necessary? Faith in God, a true, living, working faith. Repentance of sin, and burial with Christ in baptism for the remission of sins. Then follows the laying on of hands for the gift of the Holy Ghost, the Spirit of God, that is to take all things of the Father and shew them to the children of men, and that is to bear witness of the Father and the Son to the children of men, that they might know it is the doctrine of God and that Christ did not speak of Himself. All these things are necessary. Why, Jesus said, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it," and because they heard what He said, and they did not do the things which He said, they were likened unto him that built his house upon the sand; but "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock." Then we must not only believe, but we must do the things that the Lord requires at our hands. We must do the works of righteousness as well as believe in the works of righteousness. We must not only believe that Jesus was the Christ, but we must do what He said. We must be born again in order that we may see the kingdom of heaven; we must be born of water and of the Spirit in order for us to enter the kingdom of God. The Gospel that we teach requires all those who embrace it to obey its principles. Thou shalt not lie; thou shalt not steal; thou shalt not commit adultery; thou shalt not bear false witness against thy neighbor, and thou shalt not covet that which is not thine; thou shalt not covet thy neighbor's wife. And there are other commandments: Thou shalt love the Lord with all thy might and all thy heart; thou shalt love thy neighbor as thyself; and thou shalt do the things that I command you and that I require at your hands that you may be my children.

[TO BE CONTINUED.]

Compensation.—The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticise and hate, and you will be censured, criticised and hated by your fellow-men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—N. W. ZIMMERMAN.

GENUINENESS AND AUTHENTICITY OF THE BIBLE.

THE volume which, by way of eminence, has the general name of The Bible is well known to be a collection of books of various authors, written at distant intervals and on different occasions; but all supposed to teach, either directly or figuratively, the practice of piety, and the means of man's acceptance with his Creator.

There is a general division of these writings into two parts, namely, those which relate to the old covenant, and those which relate to the new, commonly called the Old and the New Testament. It may be best to begin the survey of these writings with the New Testament.

Before any book, professing to relate facts, can be entitled to credit, the authenticity and veracity must be established. Now there is no book in the world of equal age, whose authenticity is established upon firmer ground than the New Testament; so that if a sceptic, unable to withstand the arguments which it affords in favor of Christianity, should be disposed to reject it, he must be driven to the absurdity of rejecting all the historians of the same age; a piece of folly which would disgrace a school-boy.

The apostles and evangelists were competent witnesses, and could not be deceived in the facts which they recorded. They do not pretend to give us an account of the transactions done in remote countries, or which had happened in ages before their time, but of those which they had themselves witnessed with their eyes and with their ears. They had lived with Christ during His ministry; they had heard His discourses; they had seen His wonderful works, and consequently received them on the testimony of their own senses. If Plato has been deemed a competent witness, and in every respect qualified to compose the biographical account of his master Socrates, and of his discourses in prison, because he was present on these occasions, surely the evangelical writers are competent witnesses of the facts which they relate. For they were neither enthusiasts nor fanatics. And as they could not be deceived themselves, so they neither would nor did deceive others. They were men of probity and piety, who abominated a lie. They could obtain neither pleasure, honor, nor profit in this world, by obtruding falsehoods on mankind; but on the contrary, they were exposed to the loss of all these, and even of life itself, for being preachers of the doctrine of the Cross, and bearing witness to the truth of Christianity.

The profane authors, as they are called, though now held in general and deserved credit, and their narratives relied on, as the best source of information concerning their respective countries and governments, suffered a temporary eclipse during the decay of learning in the middle ages of Christianity; but the sacred writings before, during, and since the same period, have been uninterruptedly handed down from generation to generation; appealed to by both the friends and the enemies of the doctrines which they contain: and cited by writers of all ages, even the earliest, since their publication, in a manner which shows that they have always been such, or very nearly such, as we find them at present. Nay, further, notwithstanding they have been multiplied by manuscripts beyond any other book in the world, which might

easily occasion some errors, the authenticity of these writings is in no wise affected, and the uniform tenor of their doctrine is in no wise altered.

From the New Testament we learn not only the doctrines of Christianity, but the character of its Author. In this character we must immediately be struck with His power and goodness; and it will be perceived that the exertion of His might was always a proof of His benignity. The evangelists record numerous instances of miraculous power which show Him to have been in the possession of faculties far above human. Unprejudiced observers naturally and justly concluded that they were divine, and consequently yielded up their minds to the belief that His doctrine should be received. "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." It is clearly shown that the history of these transactions is authentic by an evidence which on other occasions would be deemed conclusive. To us, therefore, at this time, who are competent to estimate the force of evidence, the miracles speak the same language as they did to the earliest believer; they prove the credibility (alas! that proof should *now* be wanted)—they prove the credibility, the divine authority of Him who performed them.

In the New Testament also, not only an account is given of the miraculous works of our Lord, but we are further informed that He appointed certain men who were His witnesses, to whom He committed the propagation of the Christian doctrine, and likewise endued with the power of working miracles in support of their mission. They acknowledged that they derived their ability and authority from Him, and they wrote several books which concur with the doctrine promulgated by the Divine Master, in which they declare, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were *eye-witnesses* of his majesty." (II Peter i: 16.)

This short view of the New Testament will be of use in leading back the mind to a proper estimation of the other general division of the Scriptures, namely, the Old Testament. From the decision given by Christ and His apostles, respecting that more ancient part, there is no appeal. We must consider their verdict as a revelation, in which right reason immediately acquiesces—knowing the divine authority by which it is pronounced.

Now, both our Lord and His apostles frequently mention the writers of the Old Testament; they always mention them in terms of high approbation; and sometimes plainly assert their divine inspiration. In particular, Moses is honored by our Lord with marks of singular approbation; a belief of his writings is considered by Christ as conducive to the Jews belief in Himself, and their disbelief of them, as a bar to the reception of His doctrines (John v: 46, 47). The apostles, also, speak of Moses and the prophets as of genuine and inspired characters. This uniform testimony, therefore, of Christ and His apostles to the writers of the Old Testament, is the incontrovertible authority for their credibility and admission among Christians; and thus we have both the Old and New established upon a foundation, against which no reasonable man can object without being driven to the difficulty of believing an absurdity.

The manner in which the sacred Scriptures have been transmitted to us, their language and style, together with the minute circumstantiality of the

facts and doctrines recorded in them, added to the moral impossibility of imposing forged writing upon mankind—are all indisputable proofs of their *genuineness* and *authenticity*. Equally satisfactory is the evidence for the *credibility* of the writers. For they had a perfect knowledge of the subjects which they have related, and their moral character was never impreached by their keenest opponents. In most instances their accounts were published among the people who witnessed the events which they have recorded, and who could easily have detected falsehood, if any such there had been, but who did not attempt to question either the reality of those facts or the fidelity of the narrators. There is an entire harmony between the sacred writers and profane history, both natural and civil; and the reality of the principal facts related in the Bible is perpetuated and commemorated by monuments that subsist to this day in every country where either Jews or Christians are to be found. And that the Scriptures are not merely entitled to be received as credible, but also as containing the revealed will of God—in other words, that they are divinely inspired—we have evidence of various kinds, amounting to moral demonstration. For, on the one hand, their sacred origin is evinced by the most illustrious external attestations, namely, miracles and prophecy, which carry with them the most manifest proofs of a divine interposition; and which it cannot reasonably be supposed that God would ever give or permit to be given to an impostor. And, on the other hand, the Scriptures have the most excellent internal characters of truth and goodness, in the sublimity, excellence and sanctity of the system of doctrines and morals which they announce—in the harmony and connection that subsist between all the parts of which they consist—and in their admirable tendency (which is shown by its effects wherever the Scriptures are cordially and sincerely believed) to promote the glory of God and the good of mankind, and the cause of virtue and righteousness in the world.

Convinced of their incontrovertible authority, man resembles a child. The child knows the parent's superior wisdom, and also his love and power. It therefore submits readily to injunctions, the full scope of which it does not comprehend. So the Christian receives the Scriptures. When they treat on subjects above his comprehension, or when the inspired persons relate or prescribe in the name of the Almighty, things different from what man's limited reason may be tempted to judge best, he does not therefore revolt; he rather waits in humble trust, and at most suspends his judgment; attributing the difficulty to his own scanty powers, and not to any inconsistency in the sacred record, established as it is by the voices of those whose authority he cannot question. This his humanity enables him to do with ease; but pride forbids the sceptic to submit, because he will have reason to be his only guide. He arrogantly asserts he is not obliged to believe, and so rejects that which he cannot comprehend. His scepticism, like other habits, becomes strengthened by exercise; and some persons have become so blinded that because they were unable to explain the moral government of God, they have been induced to finish their career of unbelief with denying that He exists: and yet these very men with all their boasted powers, are totally ignorant of the mode by which their will directs the muscles of their hand while writing the record of their own folly.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 27, 1906.

EDITORIAL

A GOOD OMEN.

"TIME," it has been said, "is the great corrector of all things." The past century has witnessed the laying aside of many silly and absurd ideas, ideas which had for generations been held sacred by sincere but misguided people, and the substitution therefor of unchanging principles of truth. The next century will show a record of much greater progress; for light and truth have come into the world, and before them the clouds of darkness and error must sooner or later disappear.

Christ and His apostles taught but one plan of salvation. "Straight is the gate and narrow is the way that leadeth unto life," said the Redeemer of the world, "and few there be that find it." He announced Himself as the Way, the Truth, and the Life, and declared that no man could come unto the Father but by Him. His doctrine was not His own; it was the doctrine of His Father who had sent Him, and whosoever received Christ received the Father also, and whosoever rejected Christ rejected His Father.

When the Church of Christ was established on the earth the Lord placed in it divinely-commissioned officers known as "apostles, prophets, evangelists, pastors, teachers, etc.," whose duty it was to teach and edify the Saints, and to so establish them in the faith that they would not be carried about with every wind of doctrine. The Apostle Paul taught the people in his day that there was but one true Gospel; that there was but "one Lord, one faith, and one baptism," and declared that anyone, though he were an angel from heaven, who preached any other Gospel unto the people than that which the apostles and prophets had taught would be accursed.

But the people rejected Christ and His apostles. The former they crucified; the latter they stoned, they sawed asunder, they slew with the sword, while other faithful disciples were compelled to wander about in sheep-skins and goat-skins, being destitute, afflicted, tormented. Then the people began to heap to themselves teachers having itching ears, and these led the people away from the truth, and turned them unto fables. After them arose others, speaking perverse things, and drawing away disciples after them. Creeds and churches sprang up and multiplied, until Christendom, so-called, became a Babel of confusion. There were a few who looked upon the scene with

sad and aching hearts. "Has Christ become divided?" they ask themselves. "To whom shall we go to find the way that leads to God?" "Some millions must be wrong, that's pretty clear, 'tis time that some new prophet should appear."

Among these was a boy, the son of an humble plowman. His tender soul yearned to know the truth, to know which of all the churches was acknowledged of the Lord as the true Church of Christ. How was he to find out? The Lord had prepared a way, and He led the youth into it. One day while the youthful searcher after salvation was reading the Scriptures, his eyes rested on the following: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." (James i: 5.) On reading this, the boy's soul was filled with hope and joy. Here was a most precious promise, made by one of Christ's faithful ministers, assuring men that if they appealed to God for wisdom they would be rewarded liberally. With implicit faith in God and in the promise of His inspired servant, the boy sought the solitude of the woods near his father's home, and there on bended knees he implored the Father to point out to him the straight and narrow path. The answer? Read it in the opening of the heavens and in the glorious appearance of the Father and the Son. Read it in the ministry of angels, and in the restoration of the everlasting Gospel and the Holy Priesthood. Read it in the organization of the Church of Christ, with apostles, prophets, evangelists, pastors, and teachers. Read it in the signs and wonders which the Lord is working among His faithful Saints in these latter days. Read it in the preaching of the Gospel, and that, too, without hire, by thousands of the Elders of Israel. Read it in the gathering of Israel from the nations of the earth to Mount Zion, and in the tens of thousands of happy homes found to-day in the tops of the Rocky Mountains. Read it in the holy temples which the Saints of God have erected, and in which ordinances are being performed for the salvation of the living and the dead. Read it in all these things, and when you do so, rejoice in the goodness and mercy of God in the restoration of His everlasting Gospel, and in the re-establishment of the Church of Christ upon the earth.

We rejoice that so many have found the truth and the true Church of Christ. Many others have become dissatisfied with the man-made churches of the world, and are praying for one united Church in which the Gospel of Christ shall be taught instead of the precepts of men.

A remarkable appeal for unity in religion has been made by influential and high Protestant church dignitaries in England and Scotland including the archbishops of Canterbury and of York, the chairman of the Congregational Union of England and Wales, the president of the Wesleyan Methodist conference, the president of the Baptist Union, the Moderators of the two great general assemblies of the Presbyterian churches of Scotland, and the Primus of the Scottish Episcopal church. The appeal recommended prayers on Whit Sunday for the "reunion of Christendom" on grounds and principles thus stated:

"That our Lord meant us to be one in visible fellowship:

"That our existing divisions hinder or even paralyze His work:

"That we all deserve chastisement, and need penitence for the various ways in which we have contributed to produce or promote division:

"That we all need open and candid minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back toward unity."

This is certainly a step in the right direction. The desire to be one in visible fellowship; the prayers for light, and yet more light, and to be brought back to unity, is a good omen. The Lord is truly working among His children, the Gospel leaven is slowly but surely working, and will in time leaven the lump. Every tree which the Heavenly Father has not planted shall be rooted up, and the day will come which was spoken of by the Savior when there shall be one fold and one Shepherd.

W. A. M.

A Good Beginning.—In September 6th issue of the STAR we called the attention of the Saints in this land to the necessity of their collecting their genealogies. It is highly gratifying to learn that the advice given has been taken to heart, and is being acted upon by many of the Saints. A few days ago an Elder received a kind invitation from relatives, who are not members of the Church, to come and visit them. He asked for and was granted a leave of absence for two days. His relatives received him with becoming courtesy and listened with profound interest while he, in response to their solicitations, portrayed the origin and growth of the great latter-day work. They accompanied him to two meetings of the Saints, and seemed to be impressed with the services. While preaching the Gospel to the living, the Elder was not forgetful of the dead, and during his visit succeeded in getting a genealogy of over sixty of his deceased relatives. Let the good work go on.

WAS JOSEPH SMITH SENT OF GOD?

BY THE LATE APOSTLE ORSON PRATT.

(*Continued from page 596.*)

SEVENTH. According to the Book of Mormon, all of the great western continent, with all the valleys, hills, and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph as their "land of promise." The Almighty sealed this covenant and promise by an oath, saying that the land should be given unto them for ever. The western world, including both North and South America, is the "land of promise" to the remnant of Joseph in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the Book of Mormon agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the patriarch Jacob, who, just previous to his death, called together his sons and predicted upon each what should befall them or their tribes "in the last days." The blessing upon the tribe of Jacob is as follows: (Genesis xlix chap.) "Joseph is a fruitful bough, even a fruitful bough by a

well, whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel, even by the God of thy father, who shall help thee; and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceding chapter, when blessing the two sons of Joseph, he says, "let them grow into a multitude in the midst of the earth." And again, "his seed shall become a multitude of nations." From these predictions it will be perceived that Jacob prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing or country above, or far greater than, Palestine—a country at a distance, represented by "the utmost bounds of the everlasting hills." Some of the "branches" of the "fruitful bough" of Joseph were to spread far abroad from the parent tree—they were to "run over the wall" of the mighty ocean—they were to "become a multitude of nations in the midst of the earth." There, among the "everlasting hills," they were to be "made strong by the hands of the mighty God of Jacob." It was to be there, among the "multitude of nations" of the prosperity of Joseph, that the "Shepherd, the stone of Israel," was to establish a kingdom, which should break in pieces all other kingdoms, and "fill the whole earth."

In America there is a "multitude of nations," called by us "Indians." These Indians evidently sprang from the same source as is indicated by their color, features, customs, dialects, traditions, etc.; that they are of Israelitish origin is also evident from their religious ceremonies, their language, their traditions, and the discovery of Hebrew inscription, etc. If America is not the land given to a branch of Joseph, where or in what part of the globe shall that tribe receive the fulfillment of Jacob's prediction? Where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands? If not, then America seems to be the only place where that great prediction could receive its accomplishment. The Book of Mormon testifies that America is "the land of Joseph," given to them by promise. Is not this an additional evidence that Mr. Smith was sent of God? If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover that from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other preachers of former times make this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first, thought far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day Why did not this modern prophet, if a deceiver, form his deceptive scheme

more in accordance with the opinions of the learned? Or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel, why did he select only a branch of one tribe to people that vast continent? All can now perceive why the Book of Mormon should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can now see, though it was not seen at the first, that if the Book of Mormon was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people, or to any other tribe than that of Joseph, that it would have proved itself false; it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected without proving fatal to his scheme. But Mr. Smith, with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the divine mission of Joseph Smith!

Eighth. In the Book of Mormon are given the names and locations of numerous cities of great magnitude which once flourished among the great nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts, and cities were reared in all directions. A careful reader of that interesting book can trace the relative bearings and distances of many of these cities from each other; and, if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact that the mouldering ruins of many splendid edifices, and towers, and magnificent cities of great extent have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here then, is a certain and indisputable evidence that this illiterate youth, the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discover the ruins of forty-four of these very cities, and in the very place described. What but the power of God could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Nineth. The fulfillment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him we select the following as examples:

1. Soon after Mr. Smith found the plates, he commenced translating them. He had not proceeded far before he discovered from his own translation of the prophecy of Nephi, as before quoted, that "three witnesses" besides himself should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A.D., 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer, and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons send forth their written testimony, in connection with the Book of Mormon, to all nations, kindreds, tongues, and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that, at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising up of "three witnesses," but he could never call down an angel from heaven, in the presence of these "witnesses," to fulfill his prediction.

2. Before the "Church of Jesus Christ of Latter-day Saints" had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy that in the day that that book should be revealed, "the blood of the Saints should cry unto the Lord from the ground" because of the wickedness of the people, and that the "time should soon come when," because of the cries and mourning of "widows and orphans," whose husbands and fathers should be slain by wicked hands, "the Lord should avenge the blood of his Saints." And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "the Saints should be scourged from city to city, and from synagogue to synagogue,' and that but "few" of those then in the church should "stand to receive an inheritance." (See Book of Doctrine and Covenants, page 151). The blood of many hundreds of Saints who have been slain and martyred in this church is an incontrovertible evidence of the truth of the prediction. Surely Mr. Smith must have been a prophet of God to have foreseen not only the rise of the church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody scenes that were to take place after the rise of the church. All natural appearances in the United States were against the fulfillment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of that great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of that boasted land of freedom and religious rights, where universal peace seemed to have selected her quiet dwelling place, the voice of a great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all out-

ward appearances were very unlikely to come to pass; if the predicting of such events and their subsequent fulfillment constitutes a true prophet, then Joseph Smith must have been a true prophet, and, if a true prophet, he must have been sent of God.

[TO BE CONTINUED.]

FAITH.

You cannot believe little things and do great things; you cannot believe in half successes and accomplish whole ones. A man's faith sets the boundaries of his work. He will do what he believes and accomplish what he believes can be accomplished. Mountains are not removed by men who stand discouraged at a molehill. A man must conquer the fatigues of the way in his own heart, or he will never set out on the road.

Back of all free action lies some creed, some conviction. All great battles have been fought and either lost or won in the heart. The simple or stubborn confidence that leads to all-conquering effort—this is faith, the vision that vitalizes. The eye of faith sees the prize at the end long before it is reached; the eye of fear looks so closely at the difficulties and dangers of the course that the prize is not seen at all.

There is a good deal of fatalism seeking to pass as faith. People will say we must have faith in God: let things take their course and they will come out all right. But faith feels the certitude of a harvest because it has first diligently ploughed and sown, and because of the goodness that has ever brought the seedtime and the harvest.

Your faith forms you. If you do not believe in things better, nobler, purer, how can you move toward them? If at bottom your faith is in things mean, sordid, sensual, base, then thither turns your life, and no extraneous efforts can change its course.

You can measure a man's weight in this world by the strength and clearness of his convictions. Poor you may be, friendless, weak, unlearned; but all this can be overcome if bright in the heart there burns the unquenchable flame of some great passion, some high faith. Given this fire within, all the tools shall be found, but without it the finest endowment of brain and body is valueless.

Given but some great principle, some purpose that becomes a holy passion, something that leads you, like One of long ago who "steadfastly set his face to go up to Jerusalem," then all power is yours. The man who has faith to remove mountains always finds the picks and the steam shovels somewhere. He takes the tools he has, though they may seem but toys beside his task, and lo! some morning when the dreamers awake the mountain is no longer there. Faith has had her perfect work.

HIS "BETTER HALF."

He called his wife his better half
With mirthfulness, wher'er he went.
The neighbors whispered, with a laugh,
That she was ninety-five per cent.

SELECTED.

FROM THE MISSION FIELD.

District Meeting at York.—Two very successful district meetings were held at York, Grimsby conference, on Sunday, September 9th, 1906. A number of friends and investigators were present, and the Spirit of the Lord was enjoyed in rich abundance.

Arrivals.—The following missionaries arrived at Liverpool, September 21, 1906, per s.s. *Republic*: For Great Britain—Joseph H. Ruff, Schofield; Frank J. Edgel, Hoytsville; John W. Kissell, Winter Quarters. For Sweden—Carl W. Roos, Bedford; Joseph H. Anderson, Pocatello, Idaho.

Appointments.—The Elders who arrived for the British mission September 21, 1906, are appointed to labor in the following conferences: Joseph H. Ruff, Nottingham; Frank J. Edgel, London; John W. Kissell, Newcastle.

Baptisms.—At Northampton, Birmingham conference, on August 24, 1906, ten souls received baptism at the hands of Elder Arthur Robinson, thus becoming heirs to the blessings God has in store for His Saints. President Noble and a number of Saints and friends were present. The Spirit of the Lord was enjoyed in rich abundance, and a number of investigators expressed regret that they had not come prepared for baptism.

Revival of the Work in Penrith.—Elders Willard Neeley and Albert B. Barton send the following from Penrith, Newcastle conference: Penrith was opened as a field of labor in January, 1905, worked two months and abandoned because of a scarcity of Elders. In April, 1906, it was re-opened by Elders Neeley and Owen, who have since continued the work of tracting and holding street meetings. As a result many friends have been made, and considerable prejudice has been allayed. On Sunday, September 9th, two special district meetings were held in the Duke Street Assembly Room, with an overflow attendance at each meeting. Presidents Taylor and Wootton and seven Elders of the Newcastle conference were in attendance, also a number of the Carlisle Saints, including the choir, which furnished the singing. The meetings were very successful, and we believe good will result from our labors. On Monday the Elders and visiting Saints took a trip to Patterdale, a noted lake resort, and the day was spent pleasantly in visiting points of interest.

CONFERENCE APPOINTMENTS.

London	Sunday, October 7, 1906.
Grimsby	„ „ 14, „
Manchester	„ „ 21, „
Sheffield	„ „ 28, ,
Nottingham	„ November 4, ,
Leeds	„ „ 11, „

THE HEAD OF THE HOUSE.

A little bird sat on a cherry-tree limb,
And a dear little maiden listened to him:
For each word of his song, though loud and clear,
Was meant for nobody else's ear.
"Sweet! sweet!" he said, "you'll surely agree—
The man the head of the house should be."

"That's all very well for a bird, you know,"
The maiden answered in whispers low;
"But a woman, I think, has a right to reign
As a sovereign queen of her own domain!"
"Sweet! sweet!" sang the little bird saucily,
"The man the head of the house should be."

"But what if it happens," the maiden said,
"That the very one I may choose to wed,
Though worthy of love, is too weak to rule—
For even a man may be a fool!"
"Sweet! sweet!" said the bird, ere she made her plea,
"The man the head of the house should be."

Away flew the bird to its cosy nest;
Deep, deep went his song to the maiden's breast.
And she found it true as the bird had sung,
In the summer time when the maid was young;
"The man the *head* of the house should be!
But the wife—the *heart* of the house is she!"

SELECTED.

DIED.

BANCROFT.—At Halifax, September 14, Nellie Bancroft, beloved daughter of John Bancroft, aged 3 years.

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.